THE PEOPLE'S UNIVERSITY. THE REAL MANNER OF LIFE AT THE CHAUTAUQUA ASSEMBLY.

Thousands of Enraest, Whole-souled Mendents Who Work Hard and Play Rard Every Day, and to Whom the Pursuit of Knowledge to Not a Weariness of Flesh -Enthusiastic Over the Best Things to Science, Literature, and Art, and Equally Earsent in Sports and Physical Training-The Average Chautangna Young Woman is a Thing of Beauty and a Joy Forever-How She Studies, Philosophizes, Swims, Hows, and Fitrie,

"I really couldn't help stopping over a day here when I passed so near. I suppose I have lost the rest of my ticket to Boston and maybe my business there will suffer a bit. But then tost think. I have not been to Chautauqua for three years. Do you blame me for stopping

That was what a sober-faced, middle-aged man in black broadcloth, a slouch hat, and a general air of affluence said to an earnesttaced woman who was tending the gate to the choir loft of the great amphitheatre at the Chautauqua Assembly several days ago. A tremendous audience was gathering in the amshitheatre and the lady's business at the gate was to see that none but choir members got seats behind the speakers' platform. "You did right to stop," said the lady. "I

den't see how any Chautauquan could get so pear here as Jamestown and not stop off. But low did you come to recognize me? I hardly place you, even now you tell me your name." Why, you sang in the choir here eight years

ago. I sang in this choir, too, then. I recogused your face right away, but didn't remem ber your name. I first came to Chautauqua in 1874, and I have come every year since, up to three years ago. I owe more than I can tell you to Chautauqua. I was a poor man in 1874. I am rich now. All the education I have I got ere. I got my impulse to start right, here in this very building. I first met my wife here. I'd probably still be an ignorant journeyman if hadn't been for Chautauqua. I live in Chicago now. Have been there for some years. The factory's there. I suppose I shouldn't have stopped off, for I ought to be in Boston to-day, but really I couldn't help it. Say, who speaks this morning? Is Bishop Vincent here?" Such conversations as this, which was overheard literally as reported, are common enough upon the grounds of the Summer University on the shores of Lake Chautauqua. All who attend the big assembly sing its praises. All attribute to it and its influences much of what is good and pleasant and profit able in their present lives. The worshipful bearing of Chautauquans toward Chautauque



AT THE PIER,

is that which first and most powerfully impresses the stranger who visits the big summer school for the first time. The visitor may be an alumnus of some great college or uni-versity, and hence may well know what "college feeling," so called, is, and how great is the affection which undergraduates and alumni feel toward their alma mater. But he is not accustomed to see anything approaching this Chautauquan feeling It is commonly carried, even in conversation, to the point of using endearing adjectives in speaking of the school. This may be to some degree due to the fact that most Chautauquans are women; but men do the same thing, and the Chautauquan periodicals, which men edit, are filled with adulation and adjectives when Chautauqua, as an institution, is spoker of So many Chautauguans, too, speak of the summer school or the system as one speaks of the person or agency which has saved him from some calamity or dismal fate.

This Chantanguan movement and its yearly climax in the summer school in western New York is an extremely interesting illustration of the universal thirst for higher things in education and religion in modern American development. Chautauqua is bigger this year than ever before.

Beginning with teaching Sabbath school teachers and enlarging first in the line of admitting all to Bible study, the institution developed the Chautauqua Literary and Scientific Circle with the object of placing a course of readings covering art, science, and literature, as well as religion. In the hands of every man, woman, or child in the world who wanted it.

A later dvelopment has been the College of Liberal Arts, which undertakes to give all who wish it a complete and thorough collegiate course in their own homes, the lectures and instruction to be conducted by mail. Together with the development of these systems, a summer assembly of students of circle and college and students generally of every age and calling has grown up at the home of the move-ment at Lake Chautauqua. For a few years the success of this summer school, considered in a broad light, was problematical. But it has steadily grown in patronage, earnestness, and unsectarian spirit, until now it stands a distinot and prominent factor in the history of American civilization. With this great assembly as a pattern, there have started up all over the country, but chiefly in the North and West, smaller summer schools of exactly similar purpose, not rivals, but children, encouraged and patronized by the parent Chautauqua. Some of these offshoots are nearly as big as their parent. That at South Framingham, Mass., is a great institu-tion. They have been called rivals of Chautaugus, but they are not so. In each, under whatever name it is known, is found a large department of the Chautauqua Literary and Scientific Circle. The people who meet at all of these other summer schools are forever talking of Chautauqua, and some time or other most of them visit it. On the other hand every time a new summer school is established the announcement is greeted rapturously at Chautauqua, and the new star in the firmsment of popular education receives greetings and assistance and kindly wishes.

Not all of these other summer schools have exactly the same purpose as Chautauqua. Some are more of summer resorts, some more of philosophical schools, some particularly religious meetlugs, but all include the Chautauqua feature of popular education as at least a department. The Chautauqua feature is being introduced at a great many religious camp meetings, too. Chautauqua embodies a single idea, which is capable of taking root in any community where people are honest and earnest and believe in the existence of God. Indeed, Chautauquans talk a great deal about

the Chautauquan idea."

The assembly at the summer university on the shore of Lake Chautauqua this year has been the greatest in the history of the movement and the proportion of success over the preceding year has so much exceeded every past experience that it has been decided to make large and additional accommodations of every sort before another year's assembly. The Literary and Scientific Circle reports 100,000 readers scattered over every State and Territory in the country, through the settled portions of British America, and some in foreign countries as far off as Japan. The grounds have awarmed since early August with such of these readers who have been able to Make a pligrimage to the Chautauquan's Mecca. The College of Liberal Arts has this summer had such patronage that larger accommodations even than the new and large college building will be immediately required. Like ha Literary and Scientific Circle, the College

of Liberal Arts does its chief business away rom, Chautauqua, and all the year around. It pays big salaries to professors of merit to conduct its classes. It sends out its courses and studies by mail, and provides that instruction be given in the same way. It offers a complete college course of four years at less than a tenth of the cost of attending a university, and makes its students work like Trojans and pass the stiffest of examinations. But it is during the summer that the college branches out and flourishes like the green bay tree. Its lecture rooms are all open and thronged hourly with students. Special courses have sprouted up all around, in cottages, educa-

tional rooms, and under canvas. During the summer, too, there are the spe cial exercises of the Assembly, in addition to these other educational opportunities, lectures which draw such great crowds daily that the vast Amphitheatre and other open-air buildings seem small.

Meantime the large patronage of the depart ments devoted to physical culture is this year straining all the facilities of the Assembly to the cracking point. The lectures on the subject are overcrowded and will have to be increased in number. The new gymnasium isn't completed yet, but is crowded. Walking clubs, rowing clubs, tennis clubs, swimming clubs, ball clubs, and croquet clubs abound and are enthusiastically supported by the very same folks who crowd the lectures and recitation rooms to the point of discomfort. Nothing is obligatory at the summer university, and a most interesting phase of student life there is the earnestness with which folks attend to both

intellectual and physical development.

But Chautaugua isn't satisfied yet. She is developing still another department. She now wants to hire a lot of learned men, professors of renown in established colleges and univer-sities, specialists in all branches of science, art, and philosophy, whose names are known and honored all over the world, and send them on popular lecturing tours to every corner of the country. Chautaugua calls this idea 'University Extension." She doesn't see her way clear yet, either in point of method or money, but she has made a start and this year has begun a few "University Extension" lectures at the summer school by the lakeside.

What Chautauqua is and How Chautau quans Live.

Education is not all that Chautauquans brag about when they speak of their summer school. They are sure to tell you that the lake, on the banks of which they gather, is the highest navigable and navigated body of water on the globe, and that it is swept by winds pure and fresh as those of the more northerly Adirondacks. Chautauque Lake is in the extreme western corner of New York State. It is twenty-three miles long. It is 1,300 toet above sea level. It is only eight miles from Lake Erie but 726 feet above it. An interesting geographical point you are sure to hear is that Lake Chautauqua, aithough so near Lake Erie, sends it waters southward through Conewango Creek, and eventually reaches tidewater in the Gulf of Mexico through the Mississippi River. As a fact, Lake Chautauqua is not particularly pretty as a lake. Its slopes are flat and unromantic, and the country round has been largely stripped of trees. Nevertheless,

and unromantic, and the country round has been largely stripped of trees. Nevertheless, it is getting every season more of a resort. There are half a dozen growing summering places around it. The black base and muskallonge fishing is remarkable, and the country is full of vineyards and netted with fine roads for driving. Jamestown is the nearest city of size. It is on the outlet, three miles below the lake, Mayville is at the west end of the lake, and two lines of steamers have numerous boats plying daily between these places, stopping at intermediate resorts.

Most folks get to Chautauqua by taking the Erie road to Jamestown, or the Western New York and Fennsylvania to Mayville. You connect with the Western New York and Pennsylvania to Mayville. You connect with the Western New York and Pennsylvania at Buffalo, or if you are on the Lake Shore you can reach it at Brocton. During the Assembly the amount of travel to the summer school by all of these lines is remarkable, and often two steamers will be loaded with Chautauquans upon the arrival of the evening train at Mayville.

Chautauqua is on the south shore of Lake Chautauqua, a half hour's ride east from Mayville on the steamer. You are not much impressed with the place as you approach it, if you expected to see a town, you are mistaken. A grove on a flat and uninteresting shore which is elsewhere denuded of trees: a pier running out into the lake with a square, two-story building upon it; a tall white tower sticking up out of the green; and a suggestion or two of other buildings of unknown size and appearance, that is Chautauqua from the lake. When your steamer draws up to the pler you are confronted by: an astonishing array of ceople. The pier itself is full of them, and the bix porch which surrounds the three lake sides of the second story of the building is more than full. It is crowded. There are several handred people there, and every one of them is gazing at the steamer and the incoming guests with every appearance of liveliest interest. It is your firs women, or that most of the women are young. But if you expected to see a lot of nele-faced and emaclated students you are agreeably surprised. Your first giance at a Chautauqua crowi convinces you that the Lakeside University must be an extremely healthy place, and that study is not prosecuted there hard enough to hurt anybody. Here are scores and scores of girls, all in noat outing costumes, some carrying books, but more of them armed with tennis racquets. You single out a dozen or twenty strikingly pretty girls at the first glance. Your search for a really homely sirl is unrewarded. Bright eyes, laughing faces, skins brown as sun can make them, flushed cheeks, figures straight as arrows and gracefully postured—these are the features of the Chautauqua girls as you first see them. Better acquaintance with the place causes you to modify these impressions very little. For the rest, there are a lot of brown-faced boys, as fine physically as the girls, a very few young men of over 25, and a



THE STEAMER ABRIVES.

few comfortable-looking matrons, every whit as agreeable to the eye, considering their ages, as their bright-eyed sons and daughters. There is a great seene of welcoming on the pier as the incoming people are met by their friends. You are stopped in your attempt to roach shore by a picket fence and a ticket office on the pier. You learn that it will cost you forty cents in fees a day to remain at Chautauqua. You can buy weekly, monthly or season lickets at greatly reduced rates, however. The ticket purchased and punched, you pass into the grounds.

If any one has seen Ocean Grove, Camp Taber, Hound Lake, or any other of the larger permanent Methodist camp meetings, he is prepared to understand what Chautauqua looks like. It is built in a grove upon the lake side, and is merely a collection of tents, cottages, and buildings for public exercises, erected along forty or lifty shalf ready and the hotel Athenaum, the only require hotel in the place, and run by the Arsembly. It is a big white frame building, standing upon a hillside facing the lake. A hawn stretches down to the water, over which is scattered a number of remarkably fine trees. The entire lake front of Chautauqua on the same level as this hotel is built up with pretty summer cottages of the patiern seen at our near-by resorts. As seen from the lawn. Chautauqua looks like every other lakeside resort. Climbing the short bill alongside of the hotel, one suddenly finds himself in the religious and educational centre. Here is a rude auditorium known as the Amphitheatre, shaped like helf of a deep soup dish, and built around the inside of a ravine, It is covered with a rough board root, and is far from handsome. It will seat 5,500 people, and with a landing room will accommodate an audience of 8,000. Near by is the graceful wooden head-quarters of the Literary and Scientific Circle, that branch of Chautauquan work which provides the reading courses and family local effects all over the United States and Canad. The headquarters is a dignified frame building o

scene of most of the spirited philosophical and literary discussions of years past. This is the peculiarly Chautauquan centre of the Assembly grounds, the spot which Chautauquan believe breathes the very spirit of the institution. For the rest Chautauqua is pretty, but not particularly interesting to the eye. Here are block after block of small cottages of every sort. There are also many tents of the strict commonly seen at camp meetings. Many of these tents are of fancy design, garly trimmed and ornamented without, and furnished with as much luxury as is possible under canvas. Others are of the pattern known as "wooden tents"—that is, with frame sides and canvas roof and fly. There are also a few chesp dwellings, built all of frame, but in shape and size like the ordinary canvas tent. Chautauquans, too, are fond of combinations of house and tent. Tents with frame kitchens are commen, and ambitions combinations of sleeping and dining rooms and kitchen of wood and parlor of canvas are found here and there. Some of these hybrids are among the coslect and handsomest residences in the place. The business centre of the assembly is near the educational centre. There are a lew shops where provisions and house turnishing goods may be purchased, and the Post Office. All are in common frame sheds, unpainted and unshalt, but extremely pleturesque when the centre of a crowl of Chautauquan marrons securing the day's supplies.

Boarding houses are most common. There are said to be 500 of them on the grounds. Every sort of cottage is utilized for boarding purposes. There are many boarding tents, and over on a back street, near the stables, are a few big three-story structures of wood, filled with bunks, and walled, from and back, with canvas. All these places are more than filled during the assembly. The boarding houses centre around the educational buildings where around the scenario and handson are many and luxurlant. Here are bits of woods as thickly grown as any in the Adirondack forests only the trees are smaller. A litt

folks are much like folks elsewhere and keep to themselves and their personal friends.

A very peculiar phase of society at the summer university to a stranger is involved in the fact that the watters at the big Hotel Atheneum are divinity students, and that many of the servants and housemaids throughout the place are members of the Circle and pursuing studies in their off hours. These waiters and servants will tell you that there is no such thing as honest work that is menial, and that their annot afford to come to Chautauqua unless they wait on table or do housework. The dinner room of the Hotel Athenaum is a queer-looking dining room when all the ministerial waiters are present. You would conjecture that most of them were includent preachers in spite of their aprons. Cleanshaves chius, ministerial side whiskers, correct bearing, and nair of conscious rectitude tell the story. They are unquestionably very poor waiters and invariably make mistakes in your order, but they make up for this by discussing the last sermon with you if you give them the chance, and by showing themselves otherwise friendly and communicative.

The Chautauquan's week day is filled from dawn to long after darkness with all sorts of the kind of attractions that he loves beat. If he is a student at the College of Laberai Arts, he has his choice of a varied collegiate course, and hasn't much time left to attend other exercises. If he has gone there to improve himself in special branches, all the denarchments of the regular college course are oven to him. a wide field of specialities prosecuted only during the summer school are his for small fees, while in addition a large and varied programme of lectures in Amphithestre, Hall of Philosophy. Temple, and a dozen other places, is in constant progress. Thousands attend the summer school with no definite educational aim in view. Very many of them are graduates of the college or Circle, but most of them are people who have had liberal educations. They come to dissipate in tellectually, to fit abo



GATHERING TO THE POLITICAL SCIENCE LECTURE,

bathing beach and the gymnasium are found. There are no end of pleasant nooks, where trees overgrow the water along the entire shore. Tounis grounds on which championship games are played daily, are just up the bluff in full view of the lake. There are plenty of other tennis courts on the grounds. You come across them upoxpectedly in small clearings in the trees. On the hill at the back of the grounds there is a cluster of courts bullt close together. They are all closely surrounded by bushy young willows. This is one of the pretitest spots on the grounds when the courts are filled up with brown-skinned. happy-faced Chautauquan girls in picturesque, gay-colored tennis suits.

This is about all there is of Chautauqua to the eye, exceet the big model of Palestiae laid out on a plot of ground near the pier, the model of Jerusalem, the sulphur springs, and other features as widely known as the name of the instituttion. The visitor at Chautauqua sees little of variety among the people. The piace has naturally more of the diversified features of resorts for pleasure only. All chautauquans are much alike. They are all earnest; they all believe most profoundly in the goodness of education; they all accept the

sees little of variety among the people. The place has naturally more of the diversified features of resorts for pleasure only. All Chautauauans are much slike. They are all carnest; they all believe most profoundly in the goodness of education; they all accept the science and philosophy aught them under the trees with implicit faith; they are all believers in Christianity, and most of them members of one or another Protestant church; they are one and all people of rational habits and total abstainers from alcoholic drinks; they are unually voluminous readers the year around, auxious, when they reach Chautaugus, to exchange views with everybody else and argue on every question under the sun; and they are universally people who highly appreciate bright talk, and swarm around abrilliant man like bees around the hive. They are also, primarily, people who love laughter, conversation and music, and enter heartily into every sort of innocent pleasure to be had. The whole atmosphere of the place suggests single-heartedness and mental and physical vigor. Chautauqua people seem well-fo-do as a class. They dress well, often expensively, and stend money tree ity on the simple pleasures of the place. They are hearty, comfortable-looking folks. A stranger looking around a Chautauqua people seem well-fo-do as a class. They dress well, often expensively, and stend money tree ity on the simple pleasures of the place. They are hearty, comfortable-looking folks. Astranger looking around a Chautauqua crowd will see several who, he is sure, are cranks. There will be more who look anticity too earnest to suggest pleasant companionship—they are probably monomaniaes. There are a good many men who wear the livery of the ministry. But the great mass are simply comfortable, who look and dress and act as if they had made a success of life so far, but expected to have a head money men who wear the livery of the ministry. But the great mass are simply comfortable, who look men and the people it is not surprising that there is an autonishin

sorry, for I should like to help you, but I'm only taking modelling and choral singleg this year."

"Well, I've just taken up international law," said the girl, "and so thought I'd be interested in this review article on smuggling, but I can't thoroughly understand it. I find, without understanding just what that phrase means, Of course one can guess pretty close, but still the article is a little hary. But pardon me for interrupting your reading—a stranger—this way; it wasn't polite."

"Oh don't mention that," replied the older one smilling, "we're all students and Chautauquans, and of course all sisters, whether we ever saw each other or not."

The next day the two were seen walking together. Whils this sort of thing is not common enough to be called universal, it is still so common that it would be a roor observer who did not take note of it two hours after his arrival. After you watch the ceople for a day or two you also make the comment that Chautauquans do all their unconventional acquaintance making over their studies or at lectures. Their heads are then illied with ideas upon which they want immediate enlightenment from somebody, it don't make much matter from whom; or thoughts so fill them that they've sot to take to the first sympathizers who come to hand. In

being upon the grounds, and additional small fees for certain special educational courses upon the grounds. Finally the Assembly makes considerable money out of the Hotel Athe-neum, and exacts ten per cent. of the returns of every boarding house and shop on the grounds. This money pays every expense the year around. If there is a surplus the Assembly's charter requires it to be spent on the enlarge-ment and improvement of the grounds.

The Chantauqua Assembly in Working Dress-A Sample Day,

A sample day, as seen by THE SUN'S representative, will give the reader a fair idea of what Chautaugua is during the Assembly seasion. There is a regular schedule of Assembly exercises for all days of the session slike, and in addition a special programme for each in-dividual day. The day in question began with college prayers in the Amphitheatre at 7:30 o'clock in the morning. This attracted probaoctock in the morning. This attracted probably the smallest audience of the day, owing to the early hour, but there were over 500 persons present, nevertheless. The attendants were nearly all people of middle age and over, and a fair proportion of them were men. Most of the men looked like preachers. A large number of preachers of all denominations attend the Assembly. At oclock there were three exercises. The Woman's Club met at the Hall of Philosophy. Mrs. Emily Huntington Miller presided, and papers were read and discussed on the philosophy of housekeeping. The attendants were mostly matrons of experience, but there were a lot of younger women there, whose strict attention suggested that they were young housewives. There was a sprinkling of earnest-faced girls, too. At the same early hour Dr. Harbor conducted a large class in Bible study in the Ambhitheatre, and a hundred or more children gathered in the Temple close by for similar instruction.

Chautauqua was hardly waked up and breakfasted yet, but by 9 o'clock things were humming, at this hour the teachers mostly young and middle-aged women were out in force. The primary teachers met in the Hall of Philosophy for advice and instruction. Normal Hall was filled with another audience. At the same hour the Children's Temple was well miled with the intermediate class in Bible study. In the Amphitheatre, meanwhile, a large gathering of the musically inclined were getting instruction in choral singing, and putting precept into practice by singing some of the classics by note.

The hour from 10 to 11 was given up to devocional exercises in the Amphitheatre. These were not revival services, and were attended by people of all denominations. Chiefly ministers and women to the number of a couple of thousand were present, and young folks were not prominent.

At 11 o'clock one of the most characteristic exercises of the Assembly went was posted to conflict with it. It was tormed the Question brawer, all chantauqua at the bead of which are boarded to the bottom making h bly the smallest audience of the day, owing to the early hour, but there were over 500 persons present nevertheless. The attendants

far as you can see, there is nothing but faces. When the vast place is filled, and the sistes are crowded with standing people and thousands of others stand around the outer seats till all of the world outside that you can see is a narrow ribbon of daylight between the roof and the heads of the audience, a strange sense of exhilaration is produced in you. The speakers seem to feel this exhilaration, for they speak with the same vim and inspiration mewhere else. When this audience arises it reminds one of the rolling in of breakers at the sea shore. When it seats itself it is like the swir of a mammoth eddy. When it claps its hands the applause is sharp and stirring as the roll of drums. When it sings the heart of the listener is strangely moved, and, though he has a crow's voice, he involuntarily joins the chorus.

It was such an audience as this that gathered at Dr. Buckley's Question Box. On a table beside the speaker was a pasteroard box in which the scores of questions which had



ONE OF THE BOAT HOUSES.

one of the Boat Houses.

been handed in were shaken un. Dr. Buckley picked them out by chance, read them, and answere for refused to answer them as the case might demand. Taken collectively, these questions may preity fairly represent the inquiring spirit of a Chautauqua assembiage. Here is a sample lot of them, lotted down as they were read off:

Did not man get his ability to distinguish good and evil through the devil, evil not being known to man unit the devil, evil not being known to man unit the devil appearance! But to distinguish good and evil one from the other, is man's poblest faculty. Therefore, does not man owe his poblest faculty. Therefore, does not man owe his poblest faculty to the devil rather than to God?

Is it proper to write communications regarding church and personal religious matters on a postal card? Will you express your views of the Confession of Falls of our national politics?

What, in your judgment, are the dangerous elements of our national politics?

What is the chances of all religious denominations being united in the near fature?

What is the "higher criticism" of which we read in these days?

What is the "higher criticism" of which we read in these days?

What is life?!

Has women suffrage proved a real success in Kansas? Has women suffrage proved a real success in Kansas? Play to be a proved a real success in Kansas? It has done to be long to?

Do you biams the wife or the mother of a drankerd politicism from the first politicism from the

instructions of the seasons why you are a Methodist instend of belonging to another Protestant sect. Was Queen Kitzabeth greater than Napoleon Lt. (To settle a discussion.) Is there a philosophical basis for Christian science! If so, what is it! Please name the greatest military genius in history. What do you think of prohibition for the State of New York.

What do you think of prohibition for the State of New York?

Is it not true that the heads of the world's greatest criminals have been abnormally developed in some way? Bossn't that fact go to prive that there is some truth in phrenology? How about phrenology, anyway? What are the rules for choosing a good wife? Should women vote? Is there such a thing as clairvoyance? How much truth is there in by protism? What should be said of those good and thoughtful people who trust to faith cure and not to medicine when sick?

What should be said of those good and thoughtful people who trust to faith cure and not to medicine when sick?

There were a great many more questions than those, but they were many of them repetitions of those given in some shape. A good many put in questions about Christian science, the phrasology of the question in some instances indicating that the questioner was inclined to believe in the new doctrine. There were a rew questions about faith cure, and many about hypnotism and its power for good and evil. Woman suffrage and the Kansas experiment provoked numerous questions, as also did high license and prohibition.

Dr. Buckley disposed of each question as it came up. He drew aline at the start by refusing point blank to answer denominational and political questions, and stuck pretty closely to it. Some of the questions, which manifestly did not deserve an answer, he simply set aside. He did, in spite of himself, squeeze in a few political views before he got through. He denounced using postal cards for religious or any other sort of personal communication, and said the time would never come when there would be fewer religious denominations than now, because men could never be made to think alike. Men should vote on principle, he declared, and hence with parties. He was willing to cast the same vote as the devil did, so far as he himself was concerned, provided only that he considered the devil on the right side politically. He didn't know what life was, and what he were as unconsidered the devil on the right side politically. He didn't know what life was, only that he considered the devil on the right store politically. He didn't know what life was, or whether women suffage was a success in Kansas, and didn't blame the wire or mother of a drunkard for wanting to vote against run selling. At the same time he thought the wire to mother of a drunkard might not be able to of a drukkard for wanting to vote against rum seiling. At the same time he thought the wife or mother of a drunkard might not be able to mother of a drunkard might not be able to judge perfectly fairly as to the best political policy on the rum question. Dr. Buckley didn't know anything about angels or base ball, and thought no chemical compound would ever supplant hen-laid eggs. Coeducation was good for some children and wasn't for others. Parents should be the judge. Chinese exclusion was a disgrace to the United States: profit-sharing was an excellent thing but not likely to spread far, and slate writings clairvovance, and particularly Christian belence, were frauds and declusions, without philosophical foundation and totally inlinical to Christianity. He wouldn't discuss probibition, as it involved politics, and believed in phrenology only to a very general degree. He thought a man who chose a wife by rule was a fool, and deserved the domestic misery that simost surely awaited him. The question drawer overlapped the hour allotted to it, but the crowd increased rather



MOCE SEASHORE FOR THE LITTLE ONES.

than decreased, and the speaker's ready discussions and never-falling wit provoked almost constant appliance.

Chautau-jua ate dinner and rested until 2% o'clock. Then the Rev. R. W. Conwell lectured in the Amphitheatre upon Columbus to an audience which nearly illed the Amphitheatre and was well attended by young folks. An hour later there was a lecture in the museum upon the architological collections there. At 4 o'clock Dr. Ely lectured in the Hall of Philosophy upon. The Privince of Political Science, to an audience which filled the big open Grecian temple and spread far out on all sides, encroaching upon St. Paul's Grove, the park sacred to the Literary and Scientific Circle, and occupied by its memorial arches. Considering the subject of the lecture, this audience was remarkable. It consisted largely of women, a fair proportion of whom were young girls in summer resort costumes. They paid the strictest attention, and many of them took notes. At the same hour hundreds of persons gathered around the skeleton building which covers the model of Jorusalem by the pier, and the big model of Jorusalem by the pier, and the big model of Philosophy. This was hargely agathering of women, most of them young. The Round Table is the only distinctive exercise of members of the circle at the Assembly. A count was taken of the mombers of the various classes present, and a five world in concert. Dr. Buckley made an address, and tile members of the circle at the Assembly. A count was taken of the mombers of the various classes present, and a few brief exercises in correct pronunciallon were held in concert. Dr. Buckley made an address, and tile members of the circle at the Assembly. A count was taken of the members of the credical whom the production of the graduated classes are practically social and educational clubs.

At 7 o'clock there was a bacd concert at the pier. This daily concert is the relaxation of the day, and Chautauqus at the sour upon the lake some surely during the Assembly. The graduated classes are practic

amphitheatre to bear the London traveller, Robarts Harper, deliver a lecture, illustrated by the stereopticon, upon "A Holiday Trip to Europe."

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At 10 o'clock at night the streets, woods, and lake shore of Chautauqua were completely deserted, and all sounds were hushed as the chimes in the bell tower rang out loud and clear. Several numbers of sacred music, all a century or two old, and beloved of musicians as well as significant to Christians, followed each other in quick succession. At 10% o'clock a single deep-toned bell sounded a few notes, it was Chautauqua's good night. At its stroke policemen scoured the grounds and ordered indoors all persons who were sitting on the benches or lawns. Those who were waiking were left undisturbed, provided they made no noise. From that time on till near midnight the only sounds heard were the low murmur of volces upon the porches of the Hotel Atheneum and cottages here and there.

But the events catalogued above do not represent all that was done in Chautauqua on the day in question by any means. They are little more than the special exercises of the Assembirs. If all were told, it would be seen that they were but a very small proportion of all the classes and meetings. In the College of Liberal Arts there were several lectures almost every hour, delivered not only by the rogular professors, but by specialists from the great universities of the land enraged for the summer season, and in many tents and buildings lectures upon diversified subjects were progressing before gratherings of special students.

Let us wander about the grounds a little during the day and see what is going on, liere in Kellogs Hall we find a kindergarten in operation. Several hundred little ones are happy as larks as they build structures of blocks and straws and take in ideas at the same time. Here in other rooms of the same building we find several classes of girls and young men. Visitors cannot enter the rooms, but they can peep through the windows all scoped upon industrial drawing, painting on c It seems to be a great attraction for indies of ever age. They have filled it to overflowing and are crowding the walk outside, and, sure as fate, they actually are lifting up the flans and peeping underneath, as boys steal glimpses of the menagerie. Let's find what it's all about. Flain enough. There's a woman inside lecturing on bread making and making a loaf right in front of her audience. A circular says she will teach salads at 2 o'clock, doughnuts and crullers at 4, and griddle cakes in the morning.

Here's a door you can't get into, but they tell you outside that a big class of Chautauqua's statellest maidens are learning the subfile arts of graceful posturing, by the Delsarte system. Here is a class in memory training. Why, there are no end of classes in everything. You get tired of cataloguing them. And as for the different teachers and lecturers and instructors from many universities and many lands, you



lt is a delectable sight to see this piece of water jump and romp around in the water as if water was their native element, and dive off the platforms out in deep water learlessly, and swim with strong, steady strokes. You sit down on the bank and watch them, and you will soon recognize plenty of girls whom you saw earlier in the day listening earnestly to learned lectures up in the grove. That girl diving ac carelessly off into ten feet of water was the very one you watched this morning rending the history of philosophy so earnesily. She has a figure like Diana, and as she comes up with a stone from the bottom of the lake she shakes off the water with a vigorous flirt of her head, and starts shoreward with strong strokes of her lithe arous that make you envy her activity. Admirable girls these Chaulauquans are, you remark to yourself, and then you wonder whether girls who study philosophy one hour and go swimming the next ever flirt like the generality of girls do who go to watering places.

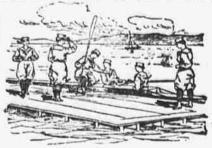
While you are watching the girls bathing, a couple of xis-cared shells come in from a long pull down the lake. The first one to come in lands half a dozen stardy young fellows, whose steaming bodies and tired figures show that they have been having a trial spurt, probably preparatory to a race. The boys disappear, and then comes in the other crew. But such a crew. You rub your eyes vigorously and look again, Yes, they are girls, six girls. They ship their cars at the word and gilde up along the dock easily and with the skill of veterans. Then one by one they ster nimbly out and trip up the steps of the grammetim to the ladies' baths and dressing rooms. Every one of the six is as clean cut in figure as an athiets. They are dressed in black and white. House how a set gain out of the long ust below the ladies' baths and dressing rooms. Every one of the six is as clean cut in figure as an athiets. They are dressed in black and white, they can be suffered to the product of the summer of the part of the power of the power of the

wandering and sitting by the lake shore. The plantas of the bir hotel are popular places to sit evenings, and the upper planta and the place are always throated with Chautanquana, Some of them do their regular reading there, but the place is mostly frequented by young folks who repair there to rost and chat and gossip idly. Fishing is a recreation which some enjoy greatly, and occasionally a black base of six pounds or a muskallenge of thirty-five or forty nounds will be captured by some fortunate Chautanquan. Lots of teople think salling round the lake in the steamers is the finest pleasure in the world. Some folks visit neighboring watering places and the city of Jamestown when they want a little change, and a good many drive around the country in search of recreation and fresh sit. There are menty of ways of having a good time at Chautanqua, and, though most Chautanquans sitch hard at work, most of them, too, find time for fun.

The Assembly provides amusements, too, in the shape of popular lectures on a variety of entertaining or amusing subjects. There are also readings and concerts. There are spelling and pronunciation matches occasionally, tableaux and atheits games and fireworks, illuminated water parades, promenade concertin, and autern fearts. Quariets, soloists, warblers, elocutionists, cornulate, and other entertainers are engaged, and there's always a big concert in the Amphiliheatre on Saturday night. Chautanqua does not fall of amusement.

Sunday at Chantauque-A. Day of Rest for

The week at Chautauqua may be divided into two wholly different parts. One of these is Sunday. The other is the rest of the week. Sunday is a day all alone by itself. It differs la every respect from all other days, which are exactly alike. Sunday begins at 9 o'clock with Bible study in the Amphitheatre. It is astonishing how many attend this popular Sabbath school exercise. The big Amphitheatre



THE GIBLS' CREW. has a congregation loosely scattered all over it. There must be two or three thousand there. Then there is a sermon at 11, which jams the Amphitheatre and all its approaches

as a contreaction laboral transcriptor what it sail about. Hish could have a contraction laboral transcriptor and the sail and an advertise and making a load right in front of her andlence. A circular says ale will teach said as did color of the contract of the sail of the color of the colo



and other books together, but a close observed will note that ther look too often into each other's eyes to get very much good out of the printed text. Sometimes a young man's arm will steni half why round a fair Chautauquan's wast. But it gets no further, for Chautauquan's wast. But it gets no further, for Chautauquan's wast. But it gets no further, for Chautauquan's maldens are far more discreet than those of some other summer resorts. But the flushed and happy faces, dreamy eyes, and frequent ripples of low laughter, tell the story of youthful delight far more elequently than more pronounced evidences of allestion. Yes, Sunday afternoon completes the story of the Chautauquan's the history of the Chautauquan's land the industrious follower of such muscular pursuits as swimming diving, rowing races, and turning someraulie from the horizontal bar. Now we know that she is also intensely womanly, that she can glance as dangerously, flush as warmly, and tantalize as exquisitely as the loss-favored maldens of other resorts who guard their complexions with parasola, catch crabs when they try to row, and don's know Plato from John Stuart Mill.

Walking down North aronue we find the veranda of the house on the pier filled with people engaged in the same pursuits. There are plenty of older people on benches on the lawn also. A great many are writing letters, and the model of Falestine is covered with people. Bibles and books on sacrod geography in hand, who are tracing out the Bible stories in their geographical bearings, and studying the general topography of the land. There is always a crowd around the model of Jorusalem, and some minister who has been there generally climbs over the railing and gives the assembled crowd an impromptu talk about the city as it now is, pointing out the group of the land. There is always a crowd around the model of Jorusalem, and some minister who has been theres with as it now is, pointing out the group of the land. There is always a crowd around the model of Jorusalem, and some minist